

# Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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## Prize Tale,

Written for the Evangelical Magazine and Gospel Advocate.

Edward and Cornelia.

BY L. C. BROWN.

"For as he thinketh in his heart so is he."—Solomon.

[Continued from last.]

They arrived upon the dreary banks of the wild St. Joseph, and began their work early in August. They had in their company a skillful sportsman, whose business it was to furnish them with rabbits, partridges, and venison. Their lodging at night was a collection of the branches of the hemlock, of whose sudorific virtues woodsmen have long since learned to avail themselves. On the first evening of their encampment in the wilderness, they passed near a spot where a company of Indian hunters had lighted their fires in order to spend the night. They exchanged salutations of friendship, the natives greeting them as "brothers," and then retired to their green bed slumber, and, from the fatigues of the first day, all but Edward entered into its immediate enjoyment. He could not avoid contrasting his present situation with the days of his childhood, and the surrounding scenery with the home of his early affections; and as he lay musing over the subject, he broke into the following melancholy effusion:

"Farewell to the Hoozick and Hudson's fair shore,  
The few that I love and the one I adore!  
Here far from the land of my childhood and birth,  
A stranger I roam o'er the face of the earth;  
My home is the forest, its leaves are my bed,  
On boughs of the hemlock I pillow my head.  
I have left the fair fields and the hearth of my sires,  
For the wide dreary forest and wild Indian fires;  
The herds of the plain and the flocks of the hills,  
The orchards, and meadows, and clear winding rills;  
I've forsaken them all for the woollan-so drear,  
And my flocks and my herds are the wolf and the deer!  
How oft in the Summer beneath the green shade,  
Of grass that I've gathered my couch have I made,  
While my brothers were moving I'd sweetly repose,  
Nor dreamed that those brothers would ever turn foes:  
But how easily broken are nature's frail ties!  
And how credulous he who upon them relies.  
Oh! shade of my father, look down on your son!  
But pardon the weakness my brothers have done."

They finished the contract early in the Spring, and it proved a lucrative enterprise.

But we must now leave the St. Joseph and return to the Hudson, where Henry and his new favorite, Haskell, whose kindred minds were saturated with new measure zeal, were vending their merchandise, and giving religious instruction and sectarian tracts gratuitously. Haskell was particularly officious in this, so that the gay and fashionable Trojan ladies were not unfrequently diverted, on their return from shopping, to find "The Way to be Saved" done up in a dress handkerchief! or "A Strange Thing" enclosed in a piece of book muslin!—Henry was so well pleased with Haskell, that he began to think seriously of ingratiating him into the good graces of Cornelia. In this he had a two-fold motive; first, he thought he might be the means of winning her over to the "true faith," and thus prove the means of her salvation. The second motive was of a less spiritual nature: Cornelia, on her marriage, would claim the handsome portion left by her father in the hands of Henry, and by uniting her with Haskell, and receiving him into partnership, he might retain the capital in the establishment. But the event of the stratagem proved as unsuccessful as its management was unskillful. Haskell, at the suggestion of Henry, began to intrude himself into the society of Cornelia, by occasionally spending an evening in the sitting room, reading aloud from some sectarian periodical or pamphlet. In order to avoid his unwelcome visits without incivility, Cornelia procured the "Life of Murray" from Ferdinand, and when Haskell next came to prosecute his matrimonial crusade, she presented him the book, requesting him to entertain her with its perusal. He had not read far before he discovered the character of the publication, and laying it aside excused himself for that evening. He said no more upon religious subjects, treated Cornelia very civilly, and when he next found a leisure evening, he collected confidence enough to inform her that he had imbibed a strong attachment to her society, and proposed paying his addresses. But Cornelia had an answer at hand, and very pleasantly inquired, "Have you

forgotten your motto, Mr. Haskell?"—Haskell did not understand the allusion, having forgotten the circumstance, and begged an explanation. "Why," said Cornelia, "when I conversed with you a few months since upon your having so coldly treated our young friend, Edward, whose religious sentiments were the same that I profess, your motto was, 'No intercourse with infidels.' I think I could scarcely trust the constancy of a man so fickle minded as to change the motto of his life in so short a period." At this repulse Haskell retreated, and reported his failure to Henry, who bade him not yet despair of success as he would use his influence in the matter. He therefore took a seasonable opportunity to have a conversation with Mrs. Clark, in which he spoke in the highest terms of Mr. Haskell, as a young man of good attainments and excellent habits, and though he differed from Cornelia in sentiment, he doubted not that he would make a good companion and treat her with respect and tenderness. In order to abridge the negotiation, the old lady informed him that Cornelia was engaged! and to whom. At this he fell into a paroxysm of religious anger—called Cornelia, and wished to know what right she had to enter into such an engagement without the consent of her guardian? "I beg pardon," said Cornelia, modestly, "I had the consent of my mother and of my own heart and was not aware, because you had the supervision of my education and the use of my fortune to aid you in business, that my affections were at your disposal."

Henry felt the justice and the pertinence of this answer, and said no more; but he continued to treat both Cornelia and her mother with coldness until he was confined to his pillow by a severe indisposition which increased so rapidly as to occasion great alarm for his safety. Cornelia then watched over him with such care and anxious solicitude as constantly to remind him of her departed sister whom she much resembled, and in whom, when living, his whole life had been engrossed. He now felt more sensibly than ever, what a melancholy circumstance it was that a girl so interesting and amiable, should be led away by so strange an infatuation as Universalism; and he took occasion, at frequent intervals, to remonstrate with her, assuring her that, as life was then very uncertain with him, he could have no other motive than solicitude for her eternal welfare. This was the first time he had ever descended to converse with her on the subject of religion, in a tone of sincerity and tenderness; and he now went so far as to request her, if she thought he had ever exercised an undue authority over her in attempting to control her sentiments or feelings, to forgive him. This was enough to move the benevolent bosom of Cornelia; she assured him she entertained no hardness, but could overlook any treatment she had ever received from him; but that, in regard to her religious views and feelings, it was probable he entirely misapprehended them: that she was once destitute of faith or hope, but she now felt perfectly resigned to the will and providence of God, whom she viewed as an all-wise Parent; who was of too pure eyes to look upon iniquity with approbation, but would punish his offending children, not in malice but in mercy, for their own profit that they might become the partakers of his holiness; and that he would finally subdue them, as he did the "chief of sinners," by the power of his sovereign grace, to reconcile them to himself, and restore them to obedience and happiness: that these views of God's character were the solace of her life, and when called to walk through death's dark valley, she should fear no evil, for God would be with her, and his rod and staff would comfort her. Henry was surprised and affected to hear her speak with so much freedom and sensibility upon a subject of which he had supposed her ignorant, at least so far as regarded any experimental knowledge; and the tear suffused his cheek as he inquired if such views and feelings were the result of Universalism?—"This," said Cornelia, "is Universalism itself, as I understand it." "Then," said Henry, "I have mistaken it." The next day when Cornelia took her seat beside him, as usual since he was taken ill, he desired her to get the Bible and read to him such portions as he should choose. She did so, and spent much of the day in reading, and explaining the views of Universalists upon many of the passages which he selected. His curiosity was now awakened, and he would have spent the whole time in conversation upon the subject, had not Cornelia wisely forbore to keep up the excitement of his feelings. She conversed with him only at such intervals of composure as she deemed it prudent, and then in the most mild and judicious manner. As he continued weak and languid, his spirits were at times considerably depressed, and he would frequently say to Cornelia, "I fear I have not long to stay with you."

"Let us hope for the best," answered

she, "and if you are to be taken from us, endeavor to be resigned, for you will then rejoice my beloved sister who has gone before us." "Could I be assured of that," said Henry, "I could say with Paul, 'To die is gain.' I have no doubt but I should exchange this world for a better, but I fear I might be separated from my dear Eliza!" "How then can that be a better world than this, where you will know what you now fear?" asked Cornelia; "but what did my sister ever do or say, in all her life, inconsistent with propriety, and even with religion, than can give you those fears?" "Nothing," said Henry, "she was an amiable, affectionate, benevolent, and her Episcopalian friends esteemed her a pious woman; but, alas! I have no evidence that she ever experienced that change which alone can qualify us for a seat at God's right hand!" The tears that accompanied the sincerity of those doubts, which so often render the dying pillow of the Christian thorny, and which Cornelia would fain have removed. She therefore continued, "But are we not all imperfect beings, and do not the best of us need some change in order to qualify us for celestial happiness?" "If we are not qualified here, I fear we never shall be," was the answer. "I would ask then," said Cornelia, "if you expect to retain in heaven the same feelings toward Edward you manifested when he left us?" This was an arrow that reached the very marrow of sensibility. After an embarrassed pause he replied, "I must acknowledge that I was indeed too strenuous and inconsiderate with Edward. He served me faithfully, made me respect myself, and always treated me respectfully. You doubtless know where he is, and I beg that you will immediately inform him of my situation; say to him that I feel I have wronged him, and wish, before I die, to see him and hear him say he has forgiven me."

As soon as the agitation of her feelings had sufficiently subsided, Cornelia addressed a letter to Edward, who had gone into Ohio and purchased a delightful location under a small degree of improvement, and which he had thus described in his last letter:

"I've chosen a place in the green wood shade,  
That nature on purpose for us has made.  
On this he had been for some weeks busily engaged in erecting what he called a "cottage," which he designed as the future abode of his Cornelia. As soon as he received the letter, after having perused it with a trembling hand and moistened it with his tears, he proceeded to Buffalo, and thence embarked immediately for Troy, on board the stage, as the readiest mode of conveyance. The anxiety he felt on account of his brother's ill health, was somewhat beguiled by the interesting adventures of the journey, which we shall briefly rehearse.

The morning after he left Buffalo, having stopped for breakfast at one of the western villages of New York, on re-entering the stage, Edward found it so crowded that the only place unoccupied was betwixt two ladies, who had taken the back seat in the coach; and he seated himself between them. The one was considerably advanced in years, and the other a younger married lady, who had with her a beautiful little daughter of about three years old. Edward who was particularly fond of children, took the little girl upon his knee, repeating the language of the Savior, "Of such is the kingdom of heaven." The old lady was much surprised at this unexpected expression from the young stranger, and staring at him with more than modest earnestness, asked if he professed religion? Edward replied, "I trust I enjoy religion, although I make no very loud profession." To what order do you belong? was the next inquiry. "I have never united publicly with any, madam," was the reply. "You think, perhaps, you are too young to make up your mind." "I came to a conclusion upon the subject of doctrine some time since," replied Edward, "but have not found an opportunity of uniting with a society of my own faith, as they are not yet so numerous in this country as most other denominations." "And, pray, what is your opinion on the subject?" asked the matron. "Trusting in the living God who is the Savior of all men, especially of those that believe, I hope for the times of the restitution of all things which he hath spoken by the mouth of all his holy prophets since the world began." "Ah! I perceive you are a blinded Universalist. What a pity! but Universalism is just calculated to suit the carnal mind." "It is congenial with the natural understanding and the benevolent heart," said Edward, "and could you have become acquainted with it before you imbibed your prejudices, I presume you would have embraced it." "I went to hear old Murray preach once," said she, "when I was a giddy and thoughtless girl, before I ever had a serious impression." "Well, did it not seem rational and consistent to you?" asked Edward. "Rational and consistent! no, it was the most unreasonable nonsense I ever

heard." "I wonder you were not entirely carried away with it," said Edward, "for you say it was before you ever had a serious impression, and Universalism, you know, is just calculated to suit the carnal mind." "Ah!" said she, "You Universalists are always full of your catches." Edward was in hopes the zealous amazon was not to be discomfited. "Come," said she, "you are young and I hope not yet quite given over to believe a lie that you may be damned; let us talk upon the subject and I will try to enlighten you." "It is, perhaps, not worth while," answered Edward, "as it is probable we shall not agree." "So much the more need of your being convinced," said she, "I only want to talk with you till we agree, and then I shall be satisfied to close the conversation; I wish to know, if all are to be saved, what you will do with the passage where it says, 'Wide is the gate and broad is the way which leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it?'" "I can give you our views of the passage," said Edward. "You are probably aware that much of the language of the Bible is figurative language, and—"

"I care nothing about your figuratives nor your jiggeries; I take the Bible as it reads, and God has given me his spirit to teach me how to understand it. I am an ignorant old woman!"—"Here we agree," said Edward, "and so, according to your proposal, we will close the conversation." The mother of the little girl was a woman of modest deportment, and was dressed in deep mourning. The child was now sleeping on her arm, and availing herself of the silence that succeeded the conversation, she addressed herself to Edward: "I have been formerly much opposed to Universalists and unwilling to hear them preach or to converse with them. But a few weeks since I heard of the severe and dangerous illness of a beloved sister, who resided in this country, and whom I had not seen for some years. My husband and I, with our little girl, immediately set out from our place of residence at the East, and when we arrived we found her indeed very low; and sensible she had not long to live, yet perfectly composed in mind, and, as we thought, rejoicing in the consolations of the Gospel. My husband's business was such that he was under the necessity of immediately returning, and I remained with my sister till her death, which was but six days after. During this time she had a conversation with a Presbyterian clergyman who had kindly visited her in her affliction, and I was astonished and grieved to find her a settled believer in the doctrine you advocate. To this she firmly adhered to the last moment of her life, and seemed even to exult and triumph in it. Her last words were a request that Rev. Mr. R., a Universalist clergyman, should perform the services of her funeral. It was with some difficulty I could make it appear my duty to attend, but I sacrificed my scruples to the love I had borne my departed sister, and the feelings of her family. The preacher chose for his subject Rom. xiv. 8:—'For whether we live we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's'—and I acknowledge I was disappointed; for he spoke ably and feelingly, and like one that enjoys religion. Could I only believe the cheering views he advanced, it would relieve my mind from that weight of anxiety which rests upon it in regard to my sister's happiness."

"What was your sister's example in life?" inquired Edward. "As I before observed," said the lady, "I had been absent from her some years, but the clergyman who visited her told me that her example was worthy the imitation of most zealous professors, and it grieved him that she should be ruined in consequence of having so strongly imbibed a dreadful error. During her distressing illness she certainly exhibited an instance of composure and resignation I have never before witnessed; and the day she died she told us not to grieve; that she loved her Maker supremely and was resigned to his will; but, alas! I fear she had too favorable views of his character." "I cannot conceive," said Edward, "how it is possible for us to have too favorable views of Infinite Goodness; but admitting your pious sister had the misfortune to be mistaken—will her heavenly Father make her endlessly miserable because she believed him better than he really is?" She paused, and could only answer with her tears. At length resuming the conversation, she desired Edward to give his views of several passages of Scripture. The passages she mentioned were principally those containing the words rendered *hell*, *everlasting*, *forever*, *judgment*, *damnation*, &c.; and the phrases *end of the world*, and *kingdom of God*, which, being "hard to be understood," many who "are un-

learned and unstable," though honest and sincere, "wrest, as they do the other Scriptures, to their own destruction" and the destruction of their friends. He complied with her request, and gave his views with such an unassuming plainness and simplicity that she acknowledged his explanations rational and satisfactory. At length she said she would trouble him with but a few more inquiries. Edward assured her he should regret the close of a conversation so interesting and friendly, but would hear the other inquiries and answer them with pleasure according to his ability. "Well, then," said she, "how can those wicked Jews, who crucified the Savior, ever find salvation?" "You recollect the Savior's dying prayer in their behalf, 'Father, forgive them, for they know not what they do'; now Jesus himself is to be the Judge of those same individuals; for we read, 'The Father judgeth no man but hath committed all judgment unto the Son'; what sentence will he therefore pass upon them? has he changed since here on earth, into a monster of revenge?" "Oh, no!" she exclaimed, "he is still the merciful and forgiving Savior!" and the tear of expanded hope fell down upon the cheek of her sleeping innocent, like the dew drop from the willow upon the first born rose of Summer. But Edward, not content with the conquest of reason alone, proceeded to adduce the more direct testimony of Scripture upon the subject, by referring her to Rom. xi. 11, 12, 25, 26.

"You may say as many smooth things as you please, but as the tree falleth so it lieth; and as death leaves us so judgment will assuredly find us," said the aged lady, who warned her fellow passengers, in the beginning of the conversation, not to "give heed to seducing spirits and doctrines of devils," and was constantly muttering about "false prophets" and "wolves in sheep's clothing," but was answered only with the contempt of silence.

"There is yet one thing in regard to which I am not satisfied," resumed the younger lady. "I have hitherto been unacquainted with the faith you profess and thought I now feel that it would greatly enhance the enjoyment of the Christian, yet I fear it must have a dangerous influence with the sinner. It seems to me that the hard heart of the impenitent can be subdued only by the power of fear." "You mistake its influence," said Edward, "as you formerly mistook the doctrine. Fear may, indeed, sometimes restrain the sinner's hand, but can never warm his heart. 'The goodness of God leadeth to repentance'; and if we would be successful in bringing the sinner to repentance, we must lead him by the love of God, and not attempt to drive him by the fear of the devil." "But the hardened sinner has no feelings on which the love of God can operate," rejoined the lady; "you may as well charm the deaf man by the notes of harmony, or the blind man by the exhibition of a beautiful landscape." "Your comparisons are happily chosen," said Edward, "but I think they do injustice to human nature. I trust your observations will yet satisfy you on this point." "I have always been told, too," said she, "that your system leads to infidelity."

At this time the coach halted at a small settlement where one of the passengers took leave, whose place was taken by a young man of strongly marked features and military stature. Edward immediately entered into sociability with the interesting and dignified young stranger, whom he found possessed of great ingenuousness and urbanity, mingled with a kind of southern recklessness of manner. He soon learned, without appearing inquisitive, that the young man was a Virginian by birth, and had been visiting a friend at the West, and amusing himself with sporting and fishing about the lakes in that vicinity; that he had graduated at Union College two years previous, and was pursuing the study of the medical profession, and on his way to Fairfield to attend the course of Botanic lectures which was soon to commence, it being now near the first of June. As Edward had once been a collegian, the conversation naturally turned upon literary subjects, and as it began to flag, they came on to a piece of rough road which tossed the passengers from one side of the carriage to the other, to their no small annoyance. They all bore it patiently, however, but the young Southerner, who broke out into a flood of profanity, cursed the road, damaged the driver, and used the name of Deity most blasphemously! As soon as the road grew smooth and there came a calm over the young man's deportment, Edward accosted him as follows: "My friend, I do not know but you may be offended at my freedom, but I must take the liberty to tell you that you have injured my feelings." "I shall not be offended," he replied, "and if I have injured your feelings, pray tell me how, that I may make you reparation." "You know," said Edward, "our feelings are naturally wounded when we hear a per-



son we esteem spoken of disrespectfully." "Certainly, but whom have I spoken of disrespectfully? explain yourself!" "The Deity," answered Edward, "the Being whom, above all others, I esteem and venerate." At this the fire came into the dark eyes of the young Virginian, whose profanity was without volition, and who had not been accustomed to rebuke. But recollecting his promise not to be offended, and observing the serene countenance of Edward, he presently assumed an air of self-possession and asked Edward, "How do you know there is a Deity?" "I will not now contest that point," said the youthful theologian, "but if atheism be true, swearing must at least be foolish; I should think it is inconsistent to profane the name of a being who does not exist, as it would be for us who live in a republic to curse the king." "The subject of theology," replied the young man, "is one I have not had opportunity to investigate, and on which I doubt; I would not, however, wish to be considered an atheist; though I hate priestcraft and fanaticism." "If, then, you admit the existence of a God, you will doubtless admit that profanity is not only foolish but criminal," rejoined Edward, determined to pursue the subject to a point. "I acknowledge it is a vulgar and ungentlemanly practice, particularly in the presence of females, and I beg pardon of these ladies for having, in this respect, transgressed the rules of decorum. It is habit I imbibed in my native State, and since my residence in this country, I have wished, a thousand times, I could divest myself of it; but I wish you to understand, Sir, that I am not to be frightened by the denunciations of a brimstone futurity." "That is the last means to which I would resort," said Edward; "I once had the misfortune to fall into the same unhappy practice, and am not insensible of the power of habit and association in this respect. But as you have expressed a wish to divest yourself of that propensity, will you give me leave to propose a remedy, the efficacy of which I have tested by experiment?" "Certainly," said the doctor, "and thank you too." "Well, then," continued Edward, "the Scriptures teach us that God is the Father and the Savior of mankind." ("That's the doctrine of the serpent," vociferated the old lady.) "Jesus taught his followers to address the Deity by the appellation of our Father; and Paul, in teaching the idolatrous Athenians this truth, quoted the sentiment of the Grecian poet, *Acritus*, 'For we are also his offspring.' The same apostle assures us (1 Tim. iv. 10) that God is the Savior of all men." Whenever, therefore, you are disposed to take the name of Deity in vain, or when, in the moment of excitement, you are inclined to imprecate his curses on your fellows, just bring to mind that God is your Father and the Savior of all men—then use his name irreverently, or call upon him to damn his other children, if you can find it in your heart, to do so." This was said with the heart, and its power was felt; for the tears rolled down the masculine and sun-burnt features of the Southerner, notwithstanding his efforts to suppress them. "These," said he, "are the words of theology I have not been accustomed to hear advanced, or, I believe, I should never have been a swearer; and I shall endeavor to profit by the observance of your remedy." "I believe," said Edward, "you will find the medicine a kind of moral specific, as efficacious in skepticism as profanity." "No one would wish to doubt the existence of a Deity of such character," replied the stranger, "and as we are now near Utica, where I shall leave you, will you have the goodness to give me your card, that I may remember your name; for should fortune ever throw us together again I should be pleased, on my part, to extend the acquaintance." Edward drew from his pocket a copy of "Winchester's Dialogues," on a blank leaf of which his name was written, and presented it to him, saying, "Here is my name, together with a book in which you will find those views in theology you have not been accustomed to hear advanced, illustrated by one who knew their value and labored to establish them among mankind. Peruse it attentively, preserve it as a memorial of my good wishes; and, if you please, give me your card in return." Edward received his card, on which was inscribed in elegant copper-plate the name of "Randolph E."

After Randolph had taken his leave, and the stage proceeded, Edward turned to the mother of the little girl and said, "I trust you are now satisfied that the doctrine of God's parental kindness has not the tendency to harden the sinner, or promote infidelity." The lady replied that she did not wish to change her religious views hastily, or without mature reflection; but she could never again indulge her former feelings towards Universalists. "My husband," added she, "has a brother who once designed entering the ministry of that denomination; but we were so opposed that he was compelled to abandon it or leave our family. He chose the latter, and is now a wanderer—I know not where. Almost every time you speak you remind me of him. He was an excellent young man, and always treated me as a brother, and I shall never forgive myself for the severity with which we used him." Her tears flowed profusely, and, as she turned aside her veil to wipe them, Edward immediately recognized the countenance of his sister-in-law, the wife of Cyrus! He gazed once more upon the features of the little girl, and beheld the image of his brother! He could maintain concealment no longer, but taking his sister-in-law by the hand, he exclaimed, "I am Edward—does my brother live? Be not grieved nor angry with yourself, for though you, perhaps, thought evil against me, yet God has doubtless intended it for good."

This was an affecting moment. As soon as the excitement was over, Edward informed her of Henry's illness, which was the occasion of his journey, and learned from her that she expected to meet Cyrus in Troy, with his own conveyance.

[Concluded next week.]

He that is good, will infallibly become better, and he that is bad will as certainly become worse; for vice, virtue, and time, are three things that never stand still.

To be contented with our lot and thankful for the blessings we receive from a benevolent God enhances our happiness as well as our virtue.

## CHRISTIAN INTELLIGENCER.

—And truth diffuse her radiance from the Press.

GARDINER, FEBRUARY 20, 1835.

### DECEPTIONS.

There is something peculiarly discouraging,—aye, sickening,—to a philanthropic mind, when he beholds with what success certain artful men in religion, as in politics, can contrive to inflame the passions of the people and drill them into their service. We have much to say of the intelligence of our countrymen,—and really it would seem there ought to be no reason why this boasting should not be well founded. For what country is there in the world where so much is done for the education of the people by means of public and private institutions of learning, as in the United States? None. And yet,—whilst in view of this fact, we all readily draw the inference that our people are and must be proudly intelligent,—too much so to be made the dupes of any designing men,—we are disappointed and mortified to perceive at the same time with what ease a few sectarian and party managers contrive, by mere catch-words, by cant and senseless jargon, to stupify the reasoning faculty, and under the influence of excited passions, lead them into the most irrational errors and the most debasing mental servitude.

The revival system, as it is called, that is to say, the system devised by artful leaders of a false theology, for the purpose of making proselytes, is, we think, the most flagitious exemplification of the power to deceive, of any thing in our country. Those leaders know very well, that proselytes to their theology can never be secured by addressing the understandings of their hearers; by encouraging inquiry and getting people to think soberly and maturely for themselves. In this case, they are aware, few would ever be constrained to embrace their creeds. Their attacks, therefore, are based upon a different principle. They see, and probably rejoice in the fact, that there are thousands of minds which do not love to think and reason for themselves. They see too, that their knowledge on religious matters is exceedingly limited; that they are habitually credulous and can be easily deceived and led away. Their efforts are about all directed to this condition of things. Their preaching has little to do with an intent to enlighten the understanding, and through this, to improve the affections. On the contrary, nothing but the passions are addressed; and among those none so much as that lowest of all motives, the passion of fear. The doctrines of a terrible and revengeful divinity and of endless torments are of infinite importance to them, as these furnish the grand armory for implements with which to terrify their hearers. The great object is to get them frightened—and frightened, too, as near distraction as possible. When this object is secured, the rest of the work is easy and well nigh accomplished. Frightened men seldom obey the dictates of a sound and discreet understanding. Being prostrated under the influence of fear—a prostration which they are pleased to dignify by the name of humility—the subjects of their arts are completely in their power. It is then that they can make them obey the word of command instantly; they can mould them to their wills and make them believe what they please. In this situation of things, they urge them into their churches, make them take upon them the solemn vows of Covenant, and rivet them there by the fearful charge that if they dare ever retrace the steps, endless damnation must inevitably be their portion. And thus proselytes to creeds are secured amongst a people who can move give a reason for their faith than an untutored child. In this way the limitarian sects are built up in numbers; and with many numbers are the best evidence they can behold for truth.

We are led to these remarks by certain operations which we have recently witnessed at our own doors. We have seen these distracted efforts crowned with a partial success, and have beheld males and females led into a false religion not knowing whither they went, or hardly, what they were about. The influences by which they have been operated upon are indeed unworthy an enlightened age and an intelligent nation.

We trust the day may not be far off when these deceptions will receive an effectual rebuke and will cease from amongst us. Universal salvation is the best, and perhaps, under God, the only security for society against such fanaticism and delusion. The real friends of man and of their country, will strive mainly to improve the understandings of the people; to induce them to inquire thoroughly for themselves. When this object is accomplished, we shall experience little of the whirlwind, the earthquake and the strange fire in religion. Men will then act like rational beings, and become improved in their affections and in the duties which they owe to God and to mankind, by the influence of right knowledge operating through the understanding. Till then, let

us wait in patient hope of a better state of things, doing in the mean time, whatever lies in our power to promote such an honorable and desirable a condition.

### CATHOLIC PERSECUTION.

The Boston papers contain an heart rending account of an attempt made upon a protestant boy by his Catholic father and the Priest, to cure him of his protestant errors and convert him to the Catholic faith. It seems the boy Patrick Ryan aged 17 years, was an apprentice to the printing business in Cornhill. For some time he had been sceptical as to the Catholic faith, and had betrayed a partiality for the protestant religion. His father ascertaining the fact, on the 6th ult. met him in the street took him home with him to converse with the Priest. The ecclesiastic urged the importance of his being confirmed and receiving the sacrament, saying *he should obey his parents in matters of religion*. Upon the boy's saying he had a Bible given him as a New Year's present, the Priest replied—"The Bible was not made for common folks, but only for the ministers of the Church."

On the following day, on revisiting his father's house, the Priest was immediately sent for, who when he entered accosted the youth thus—"you wretch—how often must I come to see you for nothing!" The boy replied—"I did not send for you." At such a reply, the mother was horror struck, and exclaimed—"How dare you to talk so to the Priest! Don't you know that he could strike you dead, and that he has power to remove mountains?" The Priest did not contradict her. The father ordered the boy to leave the house, if he would not abjure his errors, and taking a stick of fire wood about two inches thick, struck him violently, saying—"it would be charity to kill him."

On the ensuing Saturday the father called at the office and ordered the youth to pack up and go home. The boy fearing violent treatment, did not go.

On the Monday following, the father called again, and promising not to talk with him if he would return home, induced him to accompany him. No sooner had he arrived at the house, when the father took him by the hair, struck him several times, and knocked his head against the wall. He then stripped him of his clothes, and put on him a sailor's suit, and told him if he attempted to escape, he would murder him! At the advice of the Priest, he was locked up in the upper chamber for a day and a night and beaten several times very severely. He was then released and ordered to leave the house immediately and never return. Thus the abused boy was sent forth into the world.

The Catholic Priest and the father, since the publication of the foregoing, have denied the facts; but their denial has called forth an abundance of testimony, duly sworn to, fully confirming all the abovementioned particulars.

This attempt to convert a youth by blows is sufficiently revolting; and yet it is not half so cruel a course as we have sometimes known to have been pursued by the autodox to convert their sons and others to the faith of their church. For what are strokes upon the backs, to mental tortures? The body cannot suffer so much as the mind. The limitarian papers are highly incensed at such conduct from a Catholic parent and priest; and yet they had no bowels of compassion for the poor orphan boy in Ossipee, whom their Rev. Mr. Arnold lacerated much more severely, for the good of his soul. Nay, the Mirror—we recollect it well—sympathized altogether with Arnold and took his part, till he committed the crime of running off with another man's wife, whereupon that paper became silent.

### RETURN.

We perceive by the last "Pilot," that our venerable brother Rayner of Portland has returned from his southern tour, having been absent from his family nearly four months. So long a tour, far from home and amongst strangers, at his advanced age, could have been prompted by nothing short of an honorable desire to promote the glorious cause of peace and truth, amongst a people nearly destitute of the preached means of grace. From time to time, during his journey, he has entertained his readers by accounts of his progress. His journal will be completed this week, with closing observations relative to the cause at the South. We trust he is able to give us encouraging signs of success amongst our southern brethren.

"Six last days"—so says Br. Skinner. Query—which is the most proper—the six last days, or the last six days?—Whenever we hear a preacher, after reading an Hymn, say, "please sing the four first verses"—or "omit the two last verses," we can hardly restrain the inquiry *how many first verses*—or how many *last ones* are there? It strikes us there is but one first and one last day in the week.

### FEAR OF THE LORD.

We all know that "the fear of the Lord is the beginning of wisdom." And it is, we suppose, on the authority of this passage, that our autodox protractors endeavor to create a fear of the devil as the first step into their system of religion. Now it strikes us that there is some difference between the fear of the Lord and the fear of the devil—a difference, we mean, according to the different characters exhibited to us in Scripture under those names; though we confess that some men so distort and misrepresent the character of the Almighty Father, that too many of their disciples regard him with the same kind of fear that they do the infernal one. The scriptures present God to his creatures, as their friend, as a being in whom they may most filially confide. But modern Christians hold up his character as a wrathful, tyrannical being, who is the enemy of man. We hold to the fear of the Lord; but the fear we would inculcate, is a spirit of reverence, homage and devout love, which excites to confidence and trust in him—a fear like that which a dutiful child should ever exercise towards his best and most abiding friend, his earthly father. This is the fear which is the beginning of wisdom. A different fear is the beginning of folly—as every one will perceive who notices the motives and actions of such as serve God only because they dread to do otherwise. A true service of God is never constrained. It flows forth from the grateful heart as freely as the limpid stream gushes out of its fountain. The Christian worships him—not as he would the evil one, to avert his wrath or to appease his anger—but because he finds his own happiness supremely consisting in such service. It is his daily bread—his very meat and drink to do the will of his Heavenly Father.

### BAPTIST PAPERS IN THE U. S.

The Baptist denomination is said to be the largest, in point of numbers, of any one in this country. And yet it seems their papers receive a meagre support. The "Christian Palladium," in noticing the Report lately made to a Baptist Convention, in relation to the religious periodicals of that denomination, exhibits the following facts concerning them:

"The *Christian Watchman* (Boston,) was for many years a losing concern. The *Lowell Evangelist* is dead for want of support. A Baptist paper started in Rhode Island became bankrupt. The Baptists of Connecticut raised two thousand dollars as gratuity for a religious paper, but it failed for want of support. *Zion's Advocate* (Portland) is a losing concern. The *Vermont Telegraph* has not a support. The *New York Baptist Register*, which has vastly more subscribers than any other paper among the Baptists, cost an immense sum for years in the outset, and now only yields a profit of three hundred dollars. The *Baptist Repository* of New York has already ruined the property of our brethren who published it. In Pennsylvania, Baptist brethren have already laid out more than five thousand dollars in two papers, neither of which has ever paid its way."

In reference to these facts, with some application of them to the interests of the Universalist denomination, the Evangelical Magazine says:—"It is certainly bad policy for any denomination to increase the number of its periodicals, while those in existence are but poorly supported."

### NEW HAMPSHIRE.

We have learned from several sources, that our brethren in New Hampshire are greatly revived in their spiritual affections and in their zeal for the cause of truth.

The following extract of a letter from Br. W. C. Hanson, under date of Lamprey River, January 26, gives an encouraging account of the progress of our cause in that vicinity. Have we taken too much liberty by publishing it?

It will doubtless be gratifying to you to hear of the onward march of truth in this part of the divine heritage. In this place it is moving forward—conquering and to conquer. I preached in this place yesterday to very full congregations—and notwithstanding it was so unpleasant there were more than three times as many people present, as usually attended our meeting through the summer. You can judge from this whether the cause is progressing here or not. The brethren here are alive. They have concluded that "it is high time to awake out of sleep." And by their engagedness and perseverance in the good cause, they are bringing others out of darkness into the marvelous light of the Gospel and causing them to "rejoice in the Lord and joy in the God of their salvation." They have had a most violent opposition to contend with. Lectures against "the heresy" have been delivered "again and again," falsehoods have been invented and propagated, and the most slanderous stories that could be thought of, have been published from the pulpits, to prevent the progress of Gospel truth. But thanks be to the Most High, he is causing the wrath of man to praise him! "The righteous see it, and rejoice and all iniquity shall stop her mouth."

I stand alone, as it were, in this part of the Gospel vineyard. There being no preacher, beside Br. King, within thirty or forty miles of me. And I assure you a great work is before me. "A great door and effectual is open unto me, and there are many adversaries." The people through this region are hungering and thirsting for the bread and water of life. They have long endeavored, in vain, to satisfy themselves by inhaling the noxious vapors of partialism; and they are now determined to

know if any good thing can "come out of Nazareth." I preach in this place one half of the time, and the other half is occupied in doing the work of a missionary. There are nearly a dozen towns in this neighborhood that are abundantly able to support preaching from one fourth to one half of the time. I have received requests from the most of these to supply them with preaching as soon as the Spring opens. If I do this there will have to be as many as two Sundays, at least, in a week. And with such a prospect before me shall I be idle? Shall I be "ashamed of the Gospel of Christ?"—Can I, as the professed advocate of a religion which will cause the solitary places to rejoice and the wilderness to bud and blossom as the rose—and which will alone satisfy the moral wants of a famishing world—can I remain cold and indifferent? It is impossible!

"The theme demands an angel's lay  
Demands an everlasting day."

Oh! there is a joy and satisfaction afforded in proclaiming to my fellow-men "the unsearchable riches of Christ," which nothing earthly gives or can destroy. And I am thankful to God that he has enabled me in the morning of my existence to cast aside the ten thousand allurements and temptations incident to youth, and turn to a defence of this glorious truth. May my life—my all, be devoted to him "as to a faithful Creator" and Father—may I ever be found faithful to the cause I have espoused and may it ever be my ambition to recommend "this Gospel"—both by precept and example—to the attention of my fellow-men.

"O, for a trumpet's voice  
On all the world to call;  
To bid their hearts rejoice  
In him who died for all!  
For all, my Lord was crucified!  
For all, for all my Savior died!"

### MEETING-HOUSES.

As nearly as we can calculate there are, in the several counties of this State, about seventy five meeting-houses owned and occupied exclusively or in part by Universalists. But we fear they do not all often have the gospel tidings of a world's salvation proclaimed from their pulpits. This deficiency results partly from the want of a sufficient number of faithful ministers of the New Testament, and partly from the want of zeal amongst the friends of the cause. If our religious brethren would evince half the interest for their denomination, which the people in general feel for political objects, we should soon see a more efficient and prosperous organization amongst us. And why should they not? Are not our religious principles as important as our political ones? Do they not, indeed, lie at the very foundation of republican liberty? Can good government long be maintained without that equality which the Gospel seeks to promote, and that moral virtue which is inseparable with a true faith? Let us not neglect the major interests.

"QUESTION.—Does Christ intercede for the salvation of those who will finally perish in their sins?"  
A. B.

This question is published in *Zion's Advocate*, as proposed by a correspondent. It is one of those knotty things which grow upon the partial system of Calvinism. The editor does not answer it. Doubtless he will not find it convenient to do so. Real Calvinism maintains that Christ died only for the elect. He never therefore can intercede for the non-elect. If the editor of the *Advocate* would be honest and frank in this business, he would say so. But this would deprive all Calvinists of consistency in preaching to the non-elect, offering them salvation, &c. as they do; and this again would restrict all their preaching to the elect only, whereby their congregations would soon become small.

Verily that brother A. C. Thomas, truly called an Evangelist, is instant in season and out of season as a valiant and untiring defender of the glorious truth of the gospel of our salvation. For, besides preaching every Sabbath to his congregation in Philadelphia and discharging his pastoral duties, he jointly conducts the *Christian Messenger* weekly, carries on the controversy with Dr. Ely, chases De Vinne into the woods and thence into the miry pit, writes excellent poetry, and hedges up the way of divers other opponents of the faith. We have now before us an other excellent work of his—a pamphlet containing a Sermon in proof of a judgment in eternity, delivered by Rev. W. A. Wiggins, a Methodist minister in Kensington on the 4th ult., with Br. T.'s review of the same. This Sermon Br. T. procured by employing a stenographer to take it down in short hand. Should Mr. Wiggins complain, the reviewer promises him that if he should be disposed at any time to publish a Sermon of his, he will write it out for him gratis, thus saving him the expense of engaging a stenographer to take it down. Mr. Wiggins's Sermon is the common rant; but Br. T. most conclusively exposes his ignorance of the Scriptures, and puts to flight all his boasted arguments. His notes are brief: because he says they contain enough for thinkers; "and I do not write for those who will not think."

### UNIVERSALIST PRAYER.

After this manner therefore pray ye:—"Our Father who art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."



[From the Philadelphian.]  
To Mr. Abel C. Thomas. — Letter 15.  
Philadelphia, Jan. 15, 1835.

DEAR SIR, — I never pray for the salvation of those whom I believe to have entered the state of the miserable in the world of spirits; nor the pardon of those who have committed the unpardonable sin; because the spirit of inspiration teaches us not to pray for such persons. I have never prayed that Universalism may prove true, for that in my esteem, were praying that a most pernicious false system might prove true. — In submission to the will of God, I pray for the conversion, and thereby the salvation of all men who are yet prisoners of hope; and doubt not that the time will come, when for a thousand years true piety will be as extensively spread through the wide world as irreligion and false religion have been.

I have never said that nothing but one expression or clause of scripture prevents me from becoming a Universalist; for the Bible seems to me from beginning to end to be full of the doctrine of the future, interminable punishment of a multitude of impenitent sinners. If, however, I could be persuaded that any one passage of the Bible was intended by the Holy Spirit to teach the doctrine of the future salvation and happiness of all mankind, I must admit the doctrine and construe all other passages of the Bible in consistency with it, or reject the whole. In like manner, if convinced, as I am most clearly, that any one passage of the sacred oracles teach the everlasting punishment of some of the human family, I must construe all the other parts of the divinely inspired volume in consistency with that doctrine, or reject the only infallible rule of faith and practice.

That you, sir, are not at all likely to give up your only hope of future blessedness, founded in the belief that all mankind will be rendered happy, merely by being raised from the dead and rendered immortal, I am constrained, reluctantly to believe.

The language in which I teach the doctrine of endless misery as the portion of some after the resurrection from the dead is the very language of the Bible; and yet you believe it not; but ascribe to every plain assertion of future misery some far-fetched, inconsistent, or absurd meaning. The coming of the Son of man, to gather all nations before him and then divide the righteous from the wicked, as a shepherd divideth his sheep from the goats, when about to fold them for the night, with you is something already past, while you know that neither you nor I, nor any of the living nations have yet been gathered together in the presence of the Judge. With you the coming forth of some to "the resurrection of damnation," is no damnation after the resurrection.

Why then should we do any thing more than state our opinions, with such reasons for them as we may think proper, and then leave the controversy?

To meet you, with my high church brethren, and all others who choose to assail me at every point, would require at least nine collateral lives in one man. My high church brethren belong to the same family with myself, and I feel free to handle them therefore, with more severity than any one whom I regard as a stranger to the Christian community. I would argue with a Christian brother closely and pungently, and rebuke him sharply, if I saw there was need, while we walked side by side, and while each thought his side of the grand highway of holiness the nearest and the best to heaven; but were I attending some poor malefactor in his white frock and cap, trimmed in black, to the gallows, I should observe unusual tenderness in all my discourse for fear of needlessly wounding his feelings and preventing all good effects of the gospel which I might preach to him.

A brother might get good from a little friendly severity; but pity, compassion and the utmost tenderness of handling belong to one who is under sentence of death, and on his way to the gallows, but so disordered in mind as not to know it.

You hold, it seems, to no future life and immortality, but what is consequent upon the resurrection of the dead; but I hold to the continued existence of a man's spirit when it goes out of his body at death, until the resurrection; and that independently of the resurrection of the body the spirit of every man, once created, is according to the divine purpose, as immortal and everlasting as himself. From your premises which are not true, you naturally enough infer that the rich man was not in torment, and that Lazarus was not in the blessed society of the faithful, because when they died they became nothing until new made at the future resurrection. My theory, however, happens to be that of the Bible and the Savior, that there is a spiritual existence of the soul of man between the dissolution of his body and the future, general resurrection; and according to this doctrine it was perfectly natural to talk of the righteous and the wicked immediately after death, as being happy or miserable; and to say that some are "the spirits of the just made perfect," while the rich man also died, and was buried, and in hell he lived up his eyes, being in torments."

You ask for proof, after I have given it repeatedly that in the immortal resurrection state there is a state or hell of endless misery. I certify to you and all concerned again, that "when the Son of man shall come in his glory and all the holy angels with him," and "shall sit upon the throne of his glory; and before him shall be gathered all nations," which event has not yet occurred, THEN "he shall separate them one from another, as a shepherd divideth his sheep from the goats," and then "these shall go away into everlasting punishment; but the righteous into life eternal." The punishment shall last as long as the life, for the duration of each is expressed by precisely the same word in the original language of our Savior.

Let me not, however, travel over the same ground twice in this amicable controversy. To your "twisting" of the account of the rich man and Lazarus I have already made all the reply which I think it deserves. No man would ever be absurd enough to adopt your explanation and perversion, had he not previously settled it in his own mind that there shall be no sinners in a future state of existence and suffering. Any sober critic will think a smile a sufficient answer to all your labored endeavors to make the rich man represent the Scribes and Pharisees, and Lazarus publicans and

sinners. You may summon Lightfoot and Hammond and Whitty to your aid, but after all I must tell you that your comment, to my mind, is quite as ridiculous as that of the spiritualizer of the Bible, who made three flocks of sheep lying by a well in the field to denote the trinity; and the well to be the unity of the Deity; who when he came to his improvement of the discourse said, "behold, a well in the field — oh, my hearers, what a mercy it was that the field was not in the well, instead of the well in the field!" Gen. xxix. 2.

You refer me to a passage in 2 Thess. i. which I have already quoted from the 6th to the 10th verse, and wish that I should enter into a more full discussion with you concerning its application to the matter in dispute. To me the passage seemed so clear after all your attempts to heap difficulties upon it, that I thought further comment needless. I will, however, answer some of your questions on that text. You ask, "Who troubled the Thessalonians?" for they were the persons to be punished in the manner stated." I answer, "Somebody — some wicked persons; we do not certainly know who." Whoever they were, they have been punished with destruction which will prove everlasting. From your citation of Acts xvii. 5 — 9, you seem to think they were Jews. I think some of them may have been Jews, but that in general they were the countrymen of the Thessalonian Christians: for to "the Church of the Thessalonians," he says, 1 Thess. ii. 14, "ye also have suffered like things of your own countrymen" which the churches in Judea have suffered from their unbelieving countrymen the Jews. This seems clearly to intimate that native Greeks of Thessalonica who never were at Judea, were the persons to be punished when the Lord should come.

At the time when Paul planted the gospel in Thessalonica he preached at first in the synagogue of the Jews, and when some of them believed, their unbelieving brethren the Jews, "moved with envy took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason." But besides some few Jews, of the devout Greeks a multitude believed and were organized into a Christian church, "and of the chief women not a few." Now when Paul at a subsequent time, wrote to the Church of Thessalonica of the sufferings which they had endured, probably since he last visited them, there is no evidence that he referred principally to Jews; but rather much reason to conclude that the unbelieving Greeks were the principal persecutors, who were to be punished when Christ should come, not to Thessalonica, nor to Jerusalem, but to judge the world in righteousness. The time, moreover, when Christ should come to be glorified in his saints and to recompense tribulation to them who troubled the pious Thessalonians is shown by 2 Thess. ii. to be subsequent to the erection and the destruction of the Papal man of sin. Paul cautions his readers not to think that the day of recompense of which he had been speaking was near at hand; for says he, that day, meaning the day when the Lord Jesus should be revealed from heaven in flaming fire taking vengeance on them that know not God; "shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself against all that is called God." Now this papal son of perdition, who pretends to sit in the temple of God and show himself as an object of worship, whose coming is after the working of Satan, with all power, and signs, and lying wonders, was not revealed for several hundred years after Christ's coming judicially by the Roman army to the destruction of Jerusalem.

This shows that your attempt to make the time of our Savior's coming, "in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ," to be the time of Jerusalem's destruction is perfectly futile.

You ask, "when were they to be punished?" I answer, when the rise and fall of the papacy, the Lord Jesus shall be revealed from heaven with his mighty angels: — when he shall gather all nations before him, and shall divide the righteous from the wicked to consign the first to everlasting life, and the last to everlasting punishment, originally prepared for the devil and his angels.

Then they who have not received "the love of the truth, that they might be saved," and to whom for their love of lies, God has sent strong delusion, that they should believe a lie, shall be damned, with all who believed not the truth, but "had pleasure in unrighteousness." You ask, "Where shall they be punished?" I answer, wherever they are, or may be in a state of banishment from the blissful and gracious presence of the Lord. I answer, in hell, which is any and every place in which any one experiences unmingled and hopeless misery.

Finally you ask, "In what was the punishment to consist?" I answer in such tribulation as God shall recompense to them; in such vengeance as he shall take on them; in everlasting destruction from his presence, not from existence, because their everlasting tribulation would be impossible; and in being excluded forever from the society of the saints who shall be glorified with their Redeemer.

All the passages of scripture which you have hitherto adduced in support of your utterly false and pernicious system, have received in my view ample attention.

Having thus spoken my sentiments freely and candidly, I shall not complain if you should employ equally strong language in giving your views of what I hold to be the solemn and awful truth of God concerning the endless damnation of the impenitently wicked. If I have taken my gloves off to write the present epistle, remember that you have invited me to make as free with you as with my High Church Presbyterian brethren, who with all their faults, are Christ's ministers still.

Yours, without one particle of unkind feeling, however I may seem severe.

EZRA STILES ELY.

Clerical Sportsmen. — Amongst the names of the licensed sportsmen for Yorkshire, we find 55 with the word "Reverend" prefixed to them. — *Sheffield Iris*.

Friendship often ends in love; but love in friendship — never. — *St. Pierre*.

## NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, FEBRUARY 20, 1835.

Ex. Governor Smith has been appointed Judge of the Court of Common Pleas vice Judge Ruggles translated to the U. S. Senate. This is the place Governor S. occupied when he was elected Governor. Gov. Dunlap is peculiarly fortunate and making such appointments of Judges as give universal satisfaction.

The attempt to assassinate the President and its failure — are without a parallel. — The pistols were loaded with fine glazed powder and ball. The powder, on examination, was found to fill the tube up to the percussion cap, which exploded in both instances; but the barrel did not discharge! After the pistols were taken from the assassin, Gen. Hunter tested one of them, by placing another cap upon the tube, taken from the prisoner. At the first snap, the charge exploded and drove the ball through a two inch plank. He also loaded and fired it several other times in succession, without its missing once. The charge from the other was drawn out, and found to be well loaded. What short of an interposition of Providence can be advanced as an explanation of this wonderful escape? We think the wretch who thus attempted to take the life of the President must have been insane — at least it appears that he was a subject of monomania — deranged in one particular though rational on others.

The Washington correspondent of the Boston Transcript, under date of Feb. 7, writes as follows: — On entering the House of Representatives, I found the clerk just beginning to read a message from the President of the United States, accompanying extracts from the despatches received at the Department of State from Mr. Livingston, and which had been called for some days since, on motion of Mr. John Quincy Adams. The extracts had been withheld by General Jackson, as necessary to the public interest, and all who listened to them were satisfied that we have no reason to expect or hope that France will fulfill the conditions of the Treaty of July 4, 1831. In a despatch dated the 6th of December, Mr. Livingston held out strong hopes that the Deputies would make the necessary appropriation; in another, dated the 21st of December, he began to doubt; and in a third, of a still later date, he had a faint hope, but the tone and tenor of the document left us to infer that we ought to expect an absolute refusal on the part of the Ministry, as well as the Deputies. Mr. Adams now moved that the documents should be referred to the Committee on Foreign Relations, with instructions to report forthwith which led to an animated, an eloquent, and a patriotic debate, and such an one as every American should be proud of. He sustained the course pointed out by the President, and insisted that the refusal of Congress to act in the premises, would be a culpable dereliction of duty, and avowed that France had, in effect, resolved that she would not pay us the money she owed, and that the dignity and honor of the country called upon Congress to prepare for the contingency which must grow out of the injustice and duplicity of the French Government. Depend upon it Congress will not adjourn without authorizing the President to issue Reprisals.

Naval. — Our Navy Yard at Charlestown presents at this moment rather a busy scene; a number of the largest size guns, and a great quantity of ammunition were received at the yard while we were there a few days since, and we understand that more is on the way, and that orders have been received "to have the Constitution and Boston fitted for sea as quick as possible." The former is nearly ready and the latter is now in the Dry Dock. She has been newly coppered and is ready to come out. The Independence has been laid up for some time, but as soon as the Boston is out of the Dock, she is to go in. The "receiving-ship" of the line, Columbus, is also to be got ready. The new Dry Dock is to be begun upon early in the spring, and a new ship house is also to be erected. All hands in the yard appear lively, and from the remarks of a number, we should think a war with any country would to them, be a very agreeable amusement. — *Boston Advocate*.

Charity a Begging. — Objects of charity, we should think, are becoming scarce in Cincinnati. The last Chronicle contains the following advertisement: —

"Wanted for adoption. — By a respectable lady of property, a young child. For information inquire of the publisher of this paper."

Hon. Mr. Sprague, recently a member of the U. S. Senate from Maine, has just commenced the practice of the law in Boston.

LOUISIANA. — In the Message of Gov. Roman, to the Legislature of Louisiana, he states: — "The total value of the exports of the United States in 1790, were 29,205,156 dollars — those of Louisiana, according to the Custom House Reports for the commercial year ending in October last, amount to 35,819,185 dollars 42 cents; 500,000 bales of cotton, 100,000 hogheads of sugar, and 25,000 hogheads of tobacco, will form the basis of the exports for the present year, and if the present prices continue, will amount to above \$40,000,000. Our commerce with Mexico increases rapidly. From the custom house books, our exports to that country during the last commercial year amount to \$2,294,428 of foreign merchandise, and \$884,198 of manufactures of the United States. We have received from Mexico during the year 1834, \$6,280,589,61 in specie. The warehouse system, if established in New Orleans, by securing to us the privilege of receiving, free of duty, goods intended for exportation, would give us permanently the market. I submit to your consideration the propriety of uniting in the attempt made by the city of New York, to obtain from Congress the establishment of that system."

Mechanics are wanted at Brookville, Indiana. The Inquirer, printed in that town, says that a Tinman, Hatter, Silversmith, and Chairmaker, could all do a first rate business there, if good workmen.

## FOREIGN.

FROM SMYRNA. — Accounts from Smyrna to Nov. 22d have been received at New York.

The plague was reported to have broken out at Metelin and Chisme. Several deaths had occurred on board the vessels in port.

At the moment we are going to press, says the editor of the Smyrna Journal, we learn that a new insurrection has taken place in Syria. It is among the Ausaris, a savage and ferocious people who inhabit the mountains between Tripoli and Aleppo. This movement also is attributed to the unexampled cruelties committed by the Egyptians upon the people of Palestine after its pacification.

The plague at Constantinople, which had been declining for some days previous, was again on the increase.

An Alexandria date of Nov. 1st, says, — "There is no longer any apprehension as to the coming crop of cotton; it will be abundant. Agents of the government talk of 300,000 bags; but this is too high. It will not probably exceed 200,000."

Riot in Cincinnati. — We regret to learn by the Cincinnati Journal that a serious riot occurred in that city a short time since, on the occasion of the consecration of the Catholic Chapel. It appears that Dr. Alexander Duncan (a member of the Ohio Senate,) happened to be standing in the street through which the procession passed, and not aware that the rules of their Church require every person to uncover his head in the presence of the bishop on such occasions, he neglected to take off his hat. On the arrival of the procession opposite to where he stood, he was requested to uncover his head immediately. He replied that he was in a public street, and that how much soever he respected the forms and ceremonies of the Catholic religion, it ill comported with his dignity as an American citizen to do homage to any man. On saying this he was immediately surrounded by a large number of those in the procession, his hat forcibly torn from his head, his clothes torn, and himself beaten in the most shocking manner.

Several other persons who had the hardihood to stand in the presence of a foreign bishop with their hats on, shared the same fate with Dr. Duncan. By the accounts in the papers there was a good deal of excitement on the subject, and fears were entertained that another Charlestown scrape would be the result. — *N. Y. Sun*.

In the Missouri Legislature on the first of January, the Speaker laid before the House a communication from His Excellency the Governor, inviting the members to take a glass of wine with him at 3 o'clock. The request was complied with, with greater unanimity than ever characterized the proceedings in that body before!

Ames's Shovel Works in Massachusetts. — There is a great deal of Yankee enterprise in old Massachusetts. Perhaps no State goes before her in the extent and variety of manufactures, compared with the amount of population. There are many instances of individuals in that State starting from small beginnings and rising to wealth and eminence by their enterprise in manufacturing establishments. A striking instance of this kind is found in the shovel works of Oliver Ames. A correspondent informs us that he commenced the manufacture of shovels when young, and carried on the business in quite a humble style. When he had finished a few dozen of shovels he would pack them into a one horse wagon and carry them off to market. Now he has three extensive shovel factories, one at Easton, where he resides, one at Braintree, and one at West Bridge-water, and gives employment to three four-horse teams to carry his shovels to market. He has in his factories nine tilt hammers, which weigh about four tons a piece, and each cost from \$1500 to \$2000. His works turn out about forty dozen shovels a day, and that is not sufficient to supply all the orders he receives. He employs about sixty workmen constantly. Each shovel goes through about twenty different hands. He pays his workmen from twelve to fifty dollars a month. His works cost upward of \$75,000. His profits are probably from 15 to \$20,000 a year. So much for individual enterprise. Yankees of Maine, go and do likewise. — *Port. Daily Courier*.

DUTY ON COAL. — In looking over the late proceedings of Congress we perceive that a resolution has been offered, instructing the Committee on Ways and Means to inquire into the expediency of repealing the duty on foreign coal.

The mover of the resolution, Mr. Ferris, stated that the whole amount of coal imported into the United States for the year ending 30th Sept. 1834 was 1,126,185 bushels which yielded a revenue of about \$95,000. He considered the tax most unfair in its operation. It was felt not more, if so much by the wealthy land owner as it was by the humble tenant of the hovel or garret, who felt happy to gather his family around him over his meagre fire, whilst the wintry wind was howling about his dwelling. 200,000 persons had to pay this tax, the produce of which was shared amongst 12,000,000 of people. This he considered unfair and unjust.

In 1833, the aggregate amount of coal imported into the United States was over 2,000,000 bushels, the duties on which amounted more than \$135,000. The importation into the city of New York was over 1,000,000 bushels, the duty on which amounted to \$75,000. The whole amount of fuel consumed in that city in 1833 cost over \$1,000,000, exclusive of foreign coal, which is estimated by the city inspector rising of \$300,000.

Mr. Ferris stated that from the information he could obtain, he believed the anthracite coal might be sold at \$5 per ton and yield a fair profit. He thought Congress was further called upon to consider the price and importance of fuel as regarded our manufactures, its importance even from a horse mill to a steam engine.

The value of Farms in Dutchess county, New York, have risen in value upon an average at least forty dollars an acre, within the last five or six years. Good farms now sell as high as 100 dollars an acre in that county. They will sell one hundred acres for one hundred dollars, "Down East," and thank you into the bargain. — *Bost. Whig*.

From the West Indies. — The Jamaica Chronicle to the 10th of January, has been received at Norfolk. It contains no commercial news. Arrangements are making for the introduction of white laborers. Emigration committees are appointed. A ship from Bremen had lately arrived with a large number of settlers, and more were expected. The Chronicle states that each male emigrant landed from the Bremen ship was armed with a rifle.

Philadelphia. — A town meeting was held in Philadelphia on Monday last, for the purpose of considering the expediency of giving an invitation to the legislature to adopt that city as the future seat of Government to the State. Resolutions were adopted in a full meeting, by acclamation.

Dr's. Townsend and Donne have been elected Consulting Surgeons by the Board of Trustees of the Massachusetts General Hospital.

By the destruction of dwelling houses by fire in New York last week, forty families were rendered homeless, and property to the amount of \$60,000 was burnt in Spring street — and \$75,000 in William-st.

## APPOINTMENTS.

Dr. Seth Stetson will visit the towns mentioned below for the purpose of presenting the subject of the "Maine Universalist Itinerary"; and preach as follows: —

In Orland, on Sunday next, Feb. 22d.  
And will deliver Lectures in such places in the towns in the neighborhood of the mouth of Penobscot River, as may signify their desire to hear him, on any days between the 2nd Sunday in February and the 4th Sunday in the same month.

By permission of the Court of County Commissioners, the Universalist Society in Augusta will hold their meetings for public worship the present season in the new Court House.

## MARRIED.

In Bangor, Mr. Isaac Bailey to Miss Elizabeth M. Cooper; Mr. John Dutton to Miss Rebecca Soule.

In Cornish, Mr. Daniel Nevins to Miss Elizabeth Wilkins.

In Boston, Mr. Jerome Bales to Rachel E. Hazeltine.

In Portland, Mr. Samuel Burnell Jr. to Miss Sarah Tuke.

At Rowan county, N. C. Mr. Bryan Thompson, six feet three inches high to Miss Belthia Torrentine, three feet six!

## DIED.

In New Vineyard, Charles Small, son of Elijah Munter, Esq. aged 8 years.

In Portland, Capt. Jonathan Dow, formerly Mayor of that city.

In Limington, widow Lombard, aged about 80; Miss Lydia, daughter of the late Capt. Pelatiah Marr, aged 20 years; Isaac son of Mr. Caleb Cole, aged 16 years.

In Dover, Miss Abigail Ricker aged 39 formerly of Lebanon.

In Bowdoinham, on the 10th inst. LaFayette, infant son of Samuel Cobb. He was snatched away in a moment, whilst engaged in play with the other children. The following lines were written by his father the day after his decease.

Almighty God, oppressed with grief,  
To thee we look for some relief —  
Our babe, that ere its opening bloom,  
Thy chastening hand marked for the tomb.  
  
Our infant, the sweet, smiling boy,  
His father's hope, its mother's joy,  
Ere three short years, resigned its breath,  
Its sparkling eyes are closed in death.  
  
Beloved son, thy journey's o'er,  
We hear thy gentle voice no more;  
Those sparkling eyes, no more we see  
No more you'll fondly climb the knee.  
  
No more thy prattling greets the morn,  
Nor fondly lips thy sire's return;  
No more thy lips, a father's press,  
Or meets a mother's warm embrace.  
  
Sweet babe, 'tis hard to give thee up —  
O could we pass that bitter cup —  
O could we yield our darling son,  
And yet respond, "God will be done."  
  
Farewell, — thy steps have reached the bourne  
From whence no traveller e'er returns —  
Farewell, sweet babe, adieu, adieu,  
We must prepare to follow you.

## TO INVALIDS.

DR. RICHARDSON, of South Reading, Mass. has (in compliance with the earnest solicitations of his numerous friends,) consented to offer his celebrated "Vegetable Bitters and Pills," to the public; which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz: — Dyspepsia; Sinking; Faintness or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Constipation; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the forms of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above Vegetable Medicines, and they may be taken without any hindrance of business or amusement, and will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.  
For sale by JAMES BOHMAN, Gardiner; David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco. eoply 8

## WHITE PINE, OR SPRUCE LUMBER

PROPOSALS will be received, until the 20th Feb. 1835, for the supply at Fort Adams Newport Harbor, R. I., of the following:

White Pine or Spruce Lumber.  
Viz. 630 pieces, for joists, each 19 feet long, 12 inches deep, and 3 inches thick.  
570 do. — each 18 — do. do. do.  
112 do. — each 15 1-2 — do. do. do.  
166 do. — each 15 — do. do. do.  
66 do. — each 13 — do. do. do.  
47 do. — each 11 — do. do. do.

The delivery to commence early in the Spring, and be completed by the 1st of August 1835.

Every piece of the above lumber must be of the best quality, as to strength and durability; — of full dimensions, and perfectly free from sap, shakes, cracks, splits, and from knots that are loose, decayed, or more than 1 1-2 inch in diameter. No piece will be received that contains many knots, although they may be small and sound.

Payment will be made, if required, on each Cargo, duly inspected, and received.

All communications touching this subject will be addressed to the Subscriber.  
JOS. G. TOTTEN, Lt. Col. Eng'rs. Brig. Gen. Col. Fort Adams, Newport Harbor, R. I. }  
January 17th, 1835. }



We certainly never read, and are incapable of imagining any thing more eminently beautiful than the following lines from the pen of our favorite minstrel, Mrs. S. C. W. W. Savage indeed must be the poet who is not softened and tranquilized by such sweet and ardent breathings of poetic gratitude and piety.

## WINTER.

I deem thee not unlovely — though thou com'st  
With a stern visage. To the timeless bird —  
The tender flow'et — the rejoicing stream,  
Thy discipline is harsh. But unto man,  
Methinks thou hast a kinder minstrelsy —  
Thy lengthened eye is full of fire-side joys,  
And deathless linking of warm heart to heart;  
So that the hoarse stream passes by unheard:  
Earth, robed in white, a peaceful Sabina holds,  
And keepeth silence at her Maker's feet,  
She ceaseth from the harrowing plough,  
And from the harvest shouting.

## Man should rest

Thus from his fevered passions — and exhale  
The unbreathed carbon of his festering thought,  
And drink in holy breath. As the tossed bark  
Doth seek the shelter of some quiet bay,  
To trim its shattered cordage and repair  
Its riven sails — so should the toil-worn mind  
Refract its rough voyage. Man, perchance,  
Scourged by the world's sharp commerce, or impaired  
By the wild wanderings of his Summer way,  
Turns like a transient scholar toward his home,  
And yields his nature to sweet influences  
That purify and save.

The ruddy boy  
Comes from his shouting school-mates from their sport,  
On the smooth frozen lake, as the first star  
Hangs pure, and cold, its silver crescent forth;  
And, throwing off his skates, with boisterous glee  
Hastes to his mother's side. Her tender hand  
Doth shake the snow-flakes from his glassy curls  
And draws him nearer, and, with gentle voice,  
Asks of his lessons — while her lifted hand  
Solicits silently the Sire of heaven  
To bless the lad.

The timid infant learns  
Better to love its father — longer sits  
Upon his knee, and with a velvet lip  
Prints on his cheek such language, as the tongue  
Hath never spoken.

Come thou to life's feast,  
With dove-eyed meekness and bland charity —  
And thou shalt find winter's rugged blast  
The minstrel-teacher of the well-tuned soul;  
And when the last drop of his cup is drained,  
Arising with a song of praise, go up  
To the eternal banquet.

## A TEMPERANCE LECTURE TO MY COUSIN WILLIAM.

The following is extracted from the "Recollections of a House-keeper" — by Mrs. Packard, — a delightful little volume, just published by the Harpers, which will prove interesting and instructive to our female readers.

It seems to me a dream, that I once cleansed and replenished a gin and brandy decanter every Saturday morning. My "swords" are turned into ploughshares, and my spears into pruning hooks, for there they stand pictures of innocence, converted into water cafares and molasses bottles.

Let every housekeeper seriously look back upon her past experience, and ask herself how many individuals (unintentionally of course) she has led into temptation by these polished seducers, and if she has herself escaped a pit where so many of the bright and good have fallen, offer up a prayer of thankfulness.

I know not how many others may have felt, but my soul has often been wrung with anguish at the utter hopelessness of preventing any individual, who has betrayed a tendency to intemperance, from plunging daily farther and farther into sin, when the means were spread out before him, leaving unchecked his vitiated taste.

Edward like others, provided liquors for his sideboard, but only drank them as the compliment which society demanded with his guests. Wm. Ingols, my cousin, an interesting young man, entered his office, as a student and resided with us. He was confiding and communicative, and I soon began to love him as a member of our household. At his first dinner Edward joined him in a glass of brandy and water, on succeeding days he took it unsolicited, in a short time, he drank at the side board before dinner; — and, in a few weeks, repeated the draught at bed time.

I asked Edward's advice on what was to be done. He answered with a smile, "you are a woman, and can manage these things better than I. Talk with Ingols on the subject. You know my detestation of this genteel tipping, but I have no authority over him."

A fair opportunity offered, in Edward's necessary absence at a circuit court for a week, to speak on the subject without implicating my husband.

As Ingols was visiting the side board as usual, and (what seems to me an alarming symptom) covering the lower part of the tumbler with his hands, I asked him, with a little hesitation, if he drank brandy for his health.

"I cannot say that I do," said he smiling. "Will you take a little for yours, cousin?"

"No I thank you," said I; I am afraid of it.

"Afraid of it, cousin? It will not hurt you. You will be all the better for a little tonic."

"A little tonic might not hurt me, cousin William, but I fear being tempted. I distrust my own strength of character."

"Pshaw! you are not serious! I have been drinking a little several years."

"Why do you drink it?" I asked.

"Your mind is naturally active, your conversation is agreeable, you have no mental or bodily suffering, and you have a thousand rational modes of enjoyment. If you will only look into your own feelings, you will find a comorant settling over them, whose guilty cry is 'give, give.'"

"You are a sweet monitor, cousin Clara; I believe I must take a little brandy if it is only to hear you scold so prettily."

"Oh, Ingols," I answered, do not in mercy to yourself, treat this subject so lightly. Why society tolerates its abuse I know not. I see already a look direct-

ed to that bottle when you are about to pour its libations to your incipient sensual desires, which speaks an awkward consciousness. You are already screening the quantity you take. If you love my schooling hear it plainly. Your manly and gracefully form will soon begin to lose its firmness, your brilliant eyes shine with a drunkard's glassy inexpressiveness, and your mind,

"— where God has set his seal  
To give the world assurance of a man,  
reduced to childishness, worse than childishness, since its weakness will have no redeeming innocence."

"But Mrs. Packard," said Ingols, you forget how many indulge in ardent spirits without injury."

"I do not forget, that, William, but I remember most vividly how many have been destroyed, soul and body, while these moderate drinkers, favored perhaps by constitutional resistance, have been unscathed by the burning trial. But they will not escape, cousin William; they cannot escape His eyes who watches motives rather than deeds. They may be strong enough to carry until death the unrighteous banner of the drunkard without reeling, while others are falling on the right hand and left, but they lead the way to the destruction of others, and they must answer for it."

"My dear cousin, said Ingols, you take this matter too seriously. You make a bug-bear of a trifle."

"A trifle!" I exclaimed; "call not that a trifle which rifles the mind and body of their best gifts. If I were permitted, I would go (not in the wilderness of quixotism, but in the spirit of him who drove the profaners from the temple) and destroy every implement like that before you, which attracts you and others from the simplicity of nature. They disgrace our homes, they deform the purity of domestic scenes, and often convert them into bacchanalian orgies. I had a friend once, William, young and lovely, such a one as your warm heart would have loved, and your discriminating mind appreciated. She received a shock from the early disappointment of her affections, pined, sickened, and drooped like a withering flower. Would to God she had died in the unstained paleness of her beauty! Tonics were recommended, and as medicine they were right. Her health was restored, and all would have been well, had they not been spread out among the wants and luxuries of life. Her sensual appetite increased. I sickened when I remember the miserable subterfuges that marred her frail character, first chilling the confidence of friends, and then by open exposures disgracing them. The enemy wrought surely; baffled but not subdued by reproaches, by entreaties, by the shunning eye of retreating friendship, by the agonizing appeals of a dying conscience. She died a drunkard. Her mother wept bitter tears than should ever fall over a daughter's grave; her sister's cheek paled with a sorrow sadder than grief; and her father, I tremble when I say it, cursed his first born child."

Ingols had not tasted his draught while I was speaking, but held it in his hand and when I ceased, quietly placed it on the table and said, "Cousin, I have not the heart to drink this now, and will give it up if only to please you."

"You are not angry then."

"How can I be angry with a true friend, and a lady too!" with a low bow.

"Thank you!" said I, "and now that I have gone thus far may I proceed?"

"Yes, cousin, I give you carte blanche."

"I shall do it by actions not by words," I said with solemnity. "And I warn you to be prepared, for I have solemnly pledged myself in prayer to God that I will never again aid the cause of the destroying Angel. But promise me (not that I claim any right over you but that of interest in your welfare) that you will abstain from ardent spirits now in the sunshine of your youth before the evil days come."

Ingols hesitated, reflected, and promised half earnestly, half jestingly.

On the following day no decanter was to be seen on the sideboard or table, and I carried the keys up stairs. Ingols was very amiable, and our week passed happily away. Edward returned, and took no notice of the withdrawal of the decanters.

I had retired to my bedroom early one evening, when I heard Ingols enter, and ask Polly for the keys. She came up stairs, and I gave them to her in silence. I heard her transfer them to him and held my breath. He opened the door. I trembled so much that I could not stand. I had emptied every decanter. I heard the rattling of the keys as the door closed, and a faintness came over me at my own daring. A half an hour passed away, and Polly came back with a slip of paper, on which was written, "You have conquered, cousin. I thank you, and thank God."

I burst into tears, and sobbed as if my heart would break, nor was I relieved until Edward returned and said he loved me better for my moral courage.

Our sight is the most perfect, and the most delightful, of all our senses. It fills the mind with the largest variety of ideas, converses with its objects at the greatest distance, and continues the longest in action, without being tired, or satiated with its proper enjoyments. The sense of feeling can, indeed, give us a notion of extension, shape, and other ideas that enter the eye, except colors.

## LOVEJOY &amp; BUTMAN, RESPECTFULLY inform their friends and the public, that they have commenced the Saddle, Harness, Collar and Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street, At the sign of the Horse.

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service.

Sleigh Harnesses, some very elegant with Patent Pads and Blinds to match.

All kinds of Plated HARNESSES made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather.

Bridles, Martingales, Halters, Valises, Portmantoes, Post and Saddle Bags, Carriage Boxes and Belts and all kinds of Equipments, and an assortment of Whips.

The above articles will be sold cheap for CASH, country produce or on approved credit.

Old Harness and Harness repaired on the shortest notice.

Gardiner, June 25, 1834.

## NEW FALL &amp; WINTER GOODS.

SAMUEL CROWELL, TAILOR, informs his customers and the public, that he has removed from his old stand to the east part of the building recently occupied by Benjamin Shaw, where he continues to carry on the business of his trade as usual in all its branches. A full and complete supply of FALL and WINTER GOODS has just been received by him from Boston which were all selected by himself and which he can safely recommend to those who may feel disposed to patronize him, as of the first quality and fashion. He pledges himself, that no pains shall be wanting on his part to give complete satisfaction to all who call on him, and confidently hopes by strict attention to business, and the accommodation of his customers, to merit a continuance of their patronage.

Among his selection are the following — Black, blue, brown, olive, green, Adelaide, dahlia, and Oxford colored BROADCLOTHS. Black, blue, lavender, drab and striped CASSIMERES. German Goats hair CAMELTONS.

Also a general assortment of the most fashionable VESTINGS, together with Trimmings of all kinds. He keeps constantly on hand a good assortment of READY MADE CLOTHING, and will sell all the above articles cheap for Cash.

Gardiner, 6th November, 1834.

## FOR SALE OR TO LET.

THAT well known establishment, called the "Ramsdell Place," situated at BOWMAN'S POINT in Gardiner, is now offered for sale. The premises consist of Twenty one acres of good LAND under a high state of cultivation, with a large HOUSE and out buildings. It is upon the banks of Kennebec River within 3-4ths of a mile of the residence of Gardiner Village; and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to ENOCH MARSHALL near the premises or to the subscriber in Bangor.

SAMUEL RAMSDELL. September 15, 1834.

## Saw Mill Gear.

TO be sold the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAO WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately. H. B. HOSKINS, Agent. Gardiner, June 20, 1834.

## NOTICE.

THEOR indebted to the late firm of JOSEPH D. LORD & CO. who wish to settle with the subscriber in person, to whom all such accounts are assigned, can do so by calling at the Store of BENJ. P. MELVIN in Hallowell. Said accounts embrace from January 1, 1833, to July 1, 1834.

JOSEPH D. LORD. January 9, 1835.

## ALMANACS for 1835.

Thomas, Robinson's, Comic, Finn's, Dave Crockett's and Miniature ALMANACS for 1835, for Sale by the Gross, dozen, or single at the Gardiner Bookstore. November 11, 1834.

## COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & Co. is this day dissolved and all business of said firm will be settled by S. O. Bradstreet who is duly authorized to settle the same.

S. O. BRADSTREET, R. H. GARDNER, for late firm TOBEY & GARDINER. 45

## SCHOOL BOOKS &amp; STATIONERY.

JUST received and for sale by WM. PALMER a complete assortment of School Books and Stationery which will be sold at the lowest prices. 47

## PROSPECTUS of Volume Eighteenth of the NEW ENGLAND GALAXY.

JOHN NEAL & H. HASTINGS WELD EDITORS.

THE Eighteenth Volume of the GALAXY will commence on the 1st of January, 1835. In accordance with a promise given not long since, the paper should advance in literary merit in proportion as it gained in public favor, we have spared no pains or expense to render it worthy of patronage; PRIZES have been paid for a successful TALE & POEM, and a liberal remuneration has been given for Original Articles. During the last four months there have been published in the columns of the paper no less than sixteen ORIGINAL TALES, and twenty-one ORIGINAL POEMS, together with Sketches, Essays, &c. making in all, probably a greater quantity of Original matter than has been given of the same quality in any other paper in the United States.

The fact that these exertions have been met by an increase of names upon our subscription list, has induced us to engage the services of JOHN NEAL, Esq. of Portland, who will hereafter be associated with H. HASTINGS WELD, Esq. the present Editor; in addition to which, we offer for Original Articles the following PRIZES.

For the best ORIGINAL TALE: FIFTY DOLLARS.

For the best ORIGINAL POEM: TWENTY-FIVE DOLLARS.

For the best Article on a Humorous Subject: TWENTY-FIVE DOLLARS.

The manner in which the Editors of the GALAXY, Boston, post paid, till the last of April, 1835, and the award will be made during the month of May following. The address of the writer should be enclosed in a sealed note, marked "Name," and the directions of the successful writers only will be opened. All the manuscripts to be at the disposal of the Editors of the GALAXY.

THREE DOLLARS per annum in advance. As we have no agents, persons at a distance who wish the paper can enclose the amount by mail. Postmaster and others who may forward the names of five subscribers and fifteen dollars, shall receive a sixth copy gratis; or a reasonable commission.

Although our list of exchanges is already sufficiently large, and we have felt obliged to decline new ones; we now offer an exchange to any editor who will publish this advertisement — provided always, that the GALAXY is not to be put on a Reading Room File.

MASTERS & MARDEN. Boston, Dec. 20th 1834. No. 38 Court Street.

## THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do of lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of August, next and previous thereto will be put up interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a small compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are ROBERT H. GARDINER, PRESIDENT.

TRUSTEES, Peter Grant, Esq., Edward Swan, Esq., Arthur Berry, Esq., Capt. Enoch Jewett, Mr. Richard Clay, Rev. Dennis Ryan, Hon. George Evans, Alfred G. Lithgow, Esq., Mr. Henry B. Hoskins, Mr. Henry Bowman, Capt. Jacob Davis, Geo. W. Bachelder, Esq.

ANSLEY CLARK, Treasurer, H. B. HOSKINS, Secretary. Gardiner, July 3, 1834.

## J. M. CROOKER, WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Paige's Selections Smith on Divine Government Ballou on the Parables Rayner's Lectures Ballou's Examination Modern History of Universalism Ballou's 2d Inquiry Winchester's Dialogues Life of Murray Hutchinson's Apology Ballou's Sermons Hell Torments Overthrown Familiar Conversations Latest news from Three Worlds Christian Universalist Danvers Discussion Convention Sermons Cobb's Sermons Reply to Hawes Appeal to the Public 1st Vol. Universalist Ballou's Examination of Channing Universalist Hymn Books An assortment of Tracts. Waterville, May 31, 1834.

## Dissolution of Copartnership.

THE Copartnership heretofore existing between GOING HATHORN and JAMES M. HANOVER under the firm of GOING HATHORN & Co. is by mutual consent this day dissolved. All persons in debt to said firm must make immediate payment to Going Hathorn of Pittsfield, and all demands that are due Going Hathorn must be immediately paid to Cyrus Kendrick of Gardiner.

GOING HATHORN, JAMES M. HANOVER. Pittsfield, October 24, 1834.

## FEATHERS

JUST received and for sale by GREEN & WARREN. July 8, 1834.

## NEW TYPE &amp; STEREOTYPE FOUNDRY IN BOSTON.

The Type and Stereotype Foundry formerly located in Lancaster, is removed to No. 3, Water-street, Boston, where the subscribers are prepared to furnish New and Second Hand PRINTING TYPE, BRASS and ZINC RULE, LEADS, &c. &c.

Having made an arrangement with Mr. JESSE HORTON for the manufacture of Type, and other articles usually furnished by Type Foundries, and as he is well experienced and interested in this department, customers are assured that particular pains will be taken to answer all orders in a prompt and faithful manner.

They have on hand a large quantity of Pica, Small Pica, Long Primer, Bourgeois, Brevier, Minion, Nonpareil, and Pearl Type of various faces, which has been used for stereotyping, and is but very little worn, which is offered at a large discount.

An assortment of Newspaper and Toy Book Cuts, Stage Cuts, &c.

METALLIC RULE, a good article for Advertisement Rules to Newspapers, Tables, &c. which can be offered for half the price of brass.

All orders for the above will be thankfully received. A large discount will be made for cash.

STEREOTYPING in all its branches, executed with accuracy and dispatch, in the most perfect manner. Particular attention is paid to Stereotyping Works illustrated with Wood Cuts.

Publishers are requested to examine works recently Stereotyped at this Foundry, as it is believed no works have been out of it but such as would do credit to any Foundry in the country.

Orders executed on the most liberal terms as to price and payment. SHEPARD OLIVER & CO. No. 3, Water-street, 2d door from Washington-st. Jan. 31.

PRINTING of all kinds executed on the most reasonable terms at this Office.

## Compound Syrup of ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its Medicinal qualities have been long known, and highly appreciated. This plant contains a larger proportion of VEGETABLE MUCILAGE, than any other known substance, and in combination with it a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs.

The knowledge of many of our most valuable medicines, for the cure of disease, have been obtained from observing their effect on brute animals; — so in the case of this most invaluable Moss. Its virtues were first discovered by their effects on the hardy, long-lived and sagacious REIN-DEER, which derives its principal nourishment from the ICELAND MOSS, and whose milk becomes so highly imbued with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States.

This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore, And none is genuine unless it has their fac-simile upon each bill of direction — also upon the envelope, and sealed with their seal.

For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.

Gardiner, Jan. 13, 1835.

## E. HUTCHINS &amp; CO'S NEWLY IMPROVED INDELIBLE INK.

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible. The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchings & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & Co., Agents, Gardiner, Jan. 13, 1835.

## STIMPSON'S CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates, are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primæviæ, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, flatulency, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for seamen, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public. I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be known in every family, and used where similar medicines are necessary and proper — Suffering men should never put to sea without them. I beg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK. Portland, Me. October, 1823.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

DANIEL ROSE. Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and knowing their position as of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

JACOB GOODWIN. Thomaston, Jan. 11, 1826.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendence.